THE VVEDDING Garment.

ROM. 13. 14.

Put yee on the Lorde Iesus Christ.

By H. Smith.

AT
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To the Reader.

TO controll those false copies of *this Sermon, which were printed without my knowledge, (patched as it seemeth out of some borrowed notes, and to stoppe*
Gen. 43. 11. *the Printing of it againe without my corrections, as it was intended, because they had got it licenced before, although vtterlye vnwilling for some respects to haue it published, which made me withstand their importunity so long, yet seeing more inconuenience then I thought of, I suffered that which I could not hinder. And now hoping that it is Gods will to profit some by it, as* Iaakob *parted from* Beniamin, *so that which must be, let be, and the Lord giue thee a blessing with it.*

(·.·)

The VVedding Garment.

ROM. 13. 14.

Put yee on the Lord Iesus Christ.

Haue choſen a Text which is the ſum of the Bible, For all Scripture runeth vpon Christ like the title of a book, becauſe Christ is the *Alpha* and *Omega*, the beginning & the end of mans ſaluation, therefore he is figured in the law foretold in the Prophets, and fulfilled in the Goſpel. Some places point to his Diuinitie, ſome to his humanitie, ſome to his kingdome, ſome to his Prieſthood, ſome to his Prophecie, ſome to his conception, ſome to his birth, ſome to his life, ſome to his miracles, ſome to his paſſion, ſome to his reſurrection, ſome to his Aſcen- *Reue.* 1.8.

tion, some to his glorification, all pointe vnto the Sauiour like Iohn Baptist, when he said, *This is the Lamb of God which taketh away the sinnes of the worlde.* Therefore learne Christ, and learne all.

Ioh. 1. 29.

Nowe to teach vs how we should heare, and how wee should loue, and how wee should feare, and how wee should beleeue, and howe we should followe Christ, that wee may knowe when we haue learned him. The Apostle saith, *Put yee on the Lord Iesus Christ:* as though this word did containe all our dueties vnto Christ, *To put him on,* (which seems to be the leuell of this phrase, if you marke how it commeth in) for before Paul saith, *Cast away the workes of darknes, and put on the armour of light.* Then he nameth the workes of darkenesse, which wee should cast off: *viz.* gluttonie, drunkennesse, strife, enuie, chambring, wantonnes, after hee nameth the armour of light, which we should put on, and calleth it by the name of the giuer, The Lord *Iesus Christ.* In steed

verse. 12.

verse. 13.

verse. 14.

of

of gluttony, and drunkenneſſe, and ſtrife, and enuie, and chambering, and wantonneſſe, & other patches of the Deuill, wherewith man clothed himſelfe as with a Garment. The Apoſtle giueth him another garment, which hee calleth Ieſus Chriſt: hee dooth not oppoſe vertue to vice, as one would thinke when he had ſaid, Caſt off gluttonie, hee ſhould haue ſaide, Put on ſobrietie: when hee had ſaide, Caſt off wantonneſſe, hee ſhould haue ſaid, Put on continencie. When he had ſaid, Caſt of enuie he ſhould haue ſaid, Put on loue: but in ſtead of all vertues, hee commendeth the example of Chriſt for euerye vertue, and oppoſeth it to euery vice, as if hee ſhould ſay, Hee which thinketh onely to followe Chriſte, needeth not bee lead by the hand from vertue to vertue, but his example will teache him what hee ſhall followe, and what hee ſhall flee, better then all precepts in the world. *Pſal.* 109. 18.

Therfore this is the beſt thought in

euery action for a man to think, what christ would do, which was made not onely redemption and saluation to saue vs, but wisedome and example to guide vs. Therefore hee saith, *Learne of me and follow me*, as though wee should thinke before we speake, whether hee would speake so, and consider before we doo, whether he would do so, & do all by his example as the Scholler writeth by his copie, or else we doe not learne of him, but of our selues, and then we go awrye, like a Childe which scribleth without a rule. If thou resolueſt to speake and doe no otherwise then Chryst would speake and do himselfe, thou shalt be sure to doo all things well, because thou followeſt a straight patterne. Therefore study what this meaneth. *To put on Christ*. It is a straunge speeche, and a straunge garment, they which cannot tell like *Nichodemus*, what Christ meaneth when he saith, that we must be borne againe, cannot tell what *Paule* meaneth when hee saith, *Put on Christ*:

1. *Cor.* 1. 30
Mat. 11. 29
Mar. 10. 21
Ioh. 3. 4.

as

as if one ſhould put on another. I thynke many heere may goe to the Apoſtle, as the Apoſtle wente to Chriſt, and aske: What is the parable? This phraſe is read in none but *Paul*, which hath written moſt of Iuſtification by Chriſt: and therefore hee vſeth all phraſes to expreſſe how wee ſhould applye Chriſt vnto vs, and in no tearmes hee hath ſhewed it more liuely then in this phraſe, *Put on Chriſt*. For it ſignifieth that Chryſt dooth couer vs lyke a Garment, and defende vs like an armoure. Hee hideth our vnrighteouſneſſe with his righteouſneſſe, hee couereth our diſobedyence with his obedience, hee ſhadoweth our death with his death, that the wrath of GOD cannot finde vs, iudgement cannot ſpye vs, the curſſe cannot ſee vs, for the garment which couereth and hydeth vs. But as *Iaacob* got the bleſſing in the name and apparell of *Eſau* his elder brother: ſo in the name and apparrell of Chriſt our elder Brother, we receyue the bleſſing, and

Luke.1.9.
Gal.3.27.
Rom.4.7.
Gen.37.29

and are receiued into fauoure like Christ himselfe. For God saith not, This is my beloued Sonne which pleaseth me, but *In whom I am pleased:* meaning, that not onely Christ pleaseth GOD, but wee please God in Christ, *For Christ is our head.* Therefore as one looking in the face of a man, dooth like him straight if he like his face: so God beholding vs in the face of Christ, doth loue vs straight, because the face dooth please him: But Christ is not our head, vnlesse we be his members: Christ is not our Garment vnlesse wee put him on: as Christ did put on our garment, when he cloathed himselfe with our flesh and tooke our infirmities, and bore our curse: so we must put on his garment, that is, his righteousnesse, his merites, and his death, which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on, and when it is on, there is great cunning to weare it cleanlye and comely from soiling and renting, that such a precious Garment

Mat. 3. 17

1. *Cor.* 11. 3
Ephe. 5. 23

Reue. 3. 4.
Mat. 22. 11.
Mht. 7. 23

be

be not taken from vs againe. Therefore many seeme to weare this Garment which shall bee thrust from the banket, because they weare it not: as those which will say when the Lorde shall come to iudgement, *wee haue seene thee in our streetes, wee haue heard thee in our Sinagogs, we haue prophecied we haue cast out deuils, wee haue wrought miracles by thy name*: as though if any had put him on, or borne his markes they were the men which were marked like his seruants, therefore who but they shall enter into Heauen? yet Christ saith, *I know you not*, there is their rewarde, *I know you not*, as if he should aunswer, you weare not my Liuerie, you beare not my Cognisance for all your shewes, therefore departe from mee: so hee put them off, because they had not put him on: For though they had seene his person, and heard of his vertues, yet they had not faith to apply his mercies, his merites, his death and his righteousnesse vnto them, without which no man can put on Christ

Luk. 13. 26

Luk. 13. 27

not weare him. Faith is the hād which putteth him on. Faith taketh first his righteousnes & couereth hir vnrighteousnes, then she taketh hys obedyence, and couereth hir disobedience, then she taketh his patience, and couereth her impatiencye, then she taketh hys temperance, & couereth hyr intemperancye, then shee taketh hys continency, and couereth hyr incontinency, then she taketh his constancye, and couereth her inconstancye: then she taketh hys fayth, and couereth her dyffidence: then shee taketh his humilyty, and couereth her pride: then shee taketh his loue, and couereth her rancour. And so taketh one roabe after another, and tricketh hir selfe vntyll shee haue put on Iesus Christ, that is, vntyll shee appeare in the sight of God, lyke Iesus Chryst, clothed with hys meryts and graces: that God hath no power to be angry with her, because shee commeth so lyke hys Sonne. Thys is to put on Iesus Christ, as you shall see more liuely, when you haue taken a view of the

Gar-

Garmẽt, for we are to ſpeak of Chriſt the Garment, and of our putting it on. There be many faſhions of apparrell, but they are too light, or to heauie, or to ſad, or to courſe, or to ſtale, and al weare out. At laſt the Apoſtle found a faſhion that ſurpaſſeth them all: it is neuer out of faſhion, meete for all ſeaſons, fitte for all perſons, and ſuch a profitable weede, that the more it is worne, the freſher it is. What faſhion haue you ſeene comparable to this? It is not like the clothes of Dauids Ambaſſadours, 2. *Sam.* 10 which couered their vpper parts, but 4. not their lower parts: nor like Sauls armour, which tired Dauid when he 1. *Sam.* 17. ſhould fight with it. Nor like the 29. counterfait of *Ieroboams* wife, which 2. *King* 14 diſguiſed her ſelfe to go vnknowne: 2 nor like to the old rags of the *Gibeonites*, which deceiued *Ioſua*, nor like *Iob.* 9. 45 the paultry ſute of *Michah*, which he gaue once a yeare to his Leuite, nor *Iud.* 17. 10 like the gluttons flaunt, which ietted in Purple euery daye, nor lyke the *Mat.* 11. 8 light cloathes which Chriſt ſaide are

in

Luk.16.19. in kings Courts, and make them ligh-
Exo.28.21. ter that weare them. But it is like the Garment of the high Prieſt, which had all the names of the Tribes of Iſraell written vpon his breſt: ſo all the names of the faithfull are written in the breſt of Chriſt, and regiſtred in the booke of his merites: it is like *Elias* Mantell which deuided the waters: So hee diuideth our ſinnes and puniſhmēts, that they which are clothed with Chriſt, are armed both againſt ſinne and death. It is like the Garments of the Iſraelits in the wilderneſſe, which did not weare: fortie yeeres together, they wandered in the deſarte, and yet ſaithe *Moyſes*, their ſhooes were not worne, but their apparel was as when they came out of Egypt: So the righteouſneſſe of Chriſt dooth laſt for euer, and his mercies are neuer worne out. As *Mardocheus* ſhined in the kings robes before the people: So and more glorious are the faithfull in the robes of Chriſt before God. When Chriſte was tranſfigured vpon the Mounte.

Mal.3.16
2.Kin.2.8
Deu. 6.5
Math.17.2
Heſt. 6.11.

Mat.

Mat. saith, that his face shined like the Sunne, and his cloathes were as white as the light: So when we are transfigured into the image of Christ we shall shine before other men like lights: and therefore Christs Disciples are called *Lightes*, because they were clothed with light, and shined to the world. *Pſal.* 136. 1 *Mat.* 5. 14.

Salomon was not so glorious in all his royaltie, nor the Lillies which are brauer then *Salomon*, as hee which is clothed with Christ, because the apparrel vpon him is better then all the worlde about him. Therefore if Dauid saide, *Weepe yee daughters of Israell for Saul which clothed yee in purple:* I may say, reioyce ye daughters of Israell, for Christ which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banquet. *Mat.* 6. 29. 1. *Sam.* 1. 14

This is the wedding Garmente without which no man canne feast with the Lord. This Garment is called *an Armour*, because it defendeth vs frō all the assaults of the deuill the flesh *Mat.* 22. 12.

Ephe. 9, 11. flesh, the world, the heate of persecution, and the cold of detection. This
Rom. 1. Garment is called *Light*, because it is the beauty and glory of them which
Math. 6. weare it. This Garment is called a *Kingdom*, because none but Kings do weare it, that is, they are inthroned in the kingdom of Christ, & made kings ouer the world, the flesh and Satan: which weare this Garment, like the
Iude. 16.6. haire of *Sampson* which while he wore he was like a King, and al his enemies had no power to hurt him.

This Garment *Paul* hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a roiall Garment, an immaculate Garmēt, an euerlasting Garment: a Garment whereof euery hem is peace of conscience, euery pleat is ioy in the holy
Rom. 5. 1. Ghost, euery stitch is the remission of
Rom. 14. 17 some sin, and saueth him which wea-
Mat. 9. 20 reth it. If she which touched the hem of Christes Garment was healed, he which weareth the Garment, nay he which weareth Christ himselfe, shall not hee bee healed of all his sores,

though

though he were wounded from head to foote? You need not cloath him now which saith. *When I was naked yee did not cloath me*, nor cast your Garments in hys way as they dyd, when hee came to Ierusalem, but take hys Garments and suffer your selues to bee clothed, as *Noah* dyd, to couer your nakednes. As the good *Samaritane* put hym vpon hys owne beast, which was spoyled with theeues, and bounde vp hys sores when hee was wounded. So Christ Iesvs mounteth the faithfull vpon hys righteousnesse, and healeth their sins, as though hee should couer them with his Garments, whom the world, the flesh, and the diuell haue robbed of their Garments, that is, the righteousnesse which they had in Paradice before the Serpent came: so if wee put on Christ, we are clothed with his obedience, wherby our wickednes is couered: we are clothed with his merits whereby our sins are forgiuen: we are clothed with his death: whereby our punishmēt is released, we are clothed with

Mat.25.43
Mat.21.8
Gen.9.23.
Luk.10.34

This Samaritane dooth not signifie Christ, but yet may be resembled to Christ.

Gen.3.1.

with his ſpirit, wherby our hearts are mollified and ſanctified, and renued till we reſemble Chriſt himſelf. This is the Apoſtles meaning, to put on Chriſt, as it is vnfolded in *Col. 3. 12.* Where he brings foorth all the robes of Chriſt and ſortes them, and ſaith, put on mercie, put on meekenes, put on humilitie, put on patience, put on loue, all which before he called (the new man) So that to put on Chriſt, is to put on the newe man with all his vertues, vntill we be renued to the Image of Chriſt, which is like a newe man amongſt me. They which labour to be righteous, and yet beleeue that Chriſt righteouſnes ſhall ſaue them, haue put on Chriſt as *Paul* would haue them. We are not taught to put on Angels, nor Saints, nor the virgin *Mary*, nor *Paul* himſelfe, to couer our ſinnes with their righteouſnes, as the Papiſts do, but we are commaunded to put on Chriſt, & couer our ſinnes with his righteouſneſſe. The body hath many Garments, but the ſoule hath one Garment. Euery clout will

Col. 3. 12.

verſ. 30.

couer

couer our sores, but the finest silke will not couer our sinnes. Therefore when we seeme braue to others, we seeme foule to God, because his eye is vppon our sinnes which lie naked, when all the rest is couered, vntil we put on Christ, & then we heare that voice, *Thy sins are couered*. And then we haue that blessing: *Blessed is the man whose sinne is couered*. So we are cloathed and blessed together. Yet this Garment is out of request, too rough for some, to graue for others, too base for others. And therefore in stead of putting on Christ, they put him off, in stead of welcomming him, they discharge him, like the Gadarens, that they may keepe their Swine, that is, their beastly pleasures which hee would cast into the Sea. These are like the foolish Souldiors which should haue made Christ their garment, and they cast lots vpon his garments, and deuided them, and so spoiled them. So do the papists deale with this Garment, they say it is not fit for them, & therfore they breake

Math. 9. 2.

Psal. 32. 1.

Luk. 1. 37.

Mat. 8. 34

Math. 27. 35.

it and mangle it, and peece it with rags of their owne inuentions. they say it is too light, & not able to beare off the stormes of death, and heate of hell, and therefore chuse rather to make themselues Garments of their merrites and their masses, and their penance and their pardons, and their pilgrimages: like *Adam & Eue* which made themselues coates of fig leaues, which God destroied againe, to shew that when men haue patched all their leaues of masses, of pardons of pilgrimages, and satisfactions together, yet they will not couer their nakednesse, nor keep of the heat of Gods wrath, but are like the curtail skirts of Dauids Ambassadours, which hid not their shame. Therfore when we may goe in our maisters attire, shall wee scrubbe like beggars patched in our rags? Mine owne Garmentes defile me, saith *Iob*: Our owne Garments, our owne righteousnesse defileth vs, for what garment, what righteousnes haue wee of our owne? but that which like a menstrous cloath, which

Gen. 3 7. and 31.

2. *Sam.* 10. 4.

Iob. 9. 31.

had

had more neede to bee washed it selfe, then to wipe that which is foule. Therefore Christ must make vs Garmentes or else when our backes flaunte it like Courtiers, our soules shall strippe like beggers. And the Deuils will sporte themselues like Cham, to see our nakednesse. *Isa.* 64. 6. *Gen.* 9. 22.

First the Father made vs Garments in Paradise, nowe the Sonne makes vs Garments in the Wildernesse, nay, the Sonne is made our Garment, as *Paule* saith, *Christe is made vnto vs righteousnesse*: that is, Christes righteousnesse, must bee our Garment, or else wee shall bee ashamed when our righteousnesse dooth not reach to couer our nakednesse, but still some parte will peepe bare vntill he cast his righteousnesse vpon it, and then all is couered. As Dauid needed no other armour against the Giant, then a Sling: so wee neede no other Garment against sinne then Christ. There wanteth nothing but this, to put it on. *Gen.* 3. 21. 1. *Cor.* 1. 30 1. *Sam.* 17. 40.

Nowe let vs see how to put this Garment on. Many fumble about it, like Children which had need of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, and couereth them when they goe abroade to bee seene of men: they can cast on the cloake of holinesse, and seeme for a while as holy as the best, but so soone as they come home, the cloake goeth of, and the man is as he was, whose vizard was better then his face. Thus Hypocrites put on Christ, as many retaine vnto Noblemen, not to doo them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptatiō which meets them, makes them forget what they heard, what they promised, what they resolued, and change their waye, as though they had not repented at all. So the common people like your selues, put on Christ, they are zealous, so long as they are in the Church, and beate their

their brests, and cast vp their eyes, like the Publican, when they heare a sentence which mooues them, as, though they would doo no more a- *Luke.18.11*
gainst that saying while they liue. But the next busines putteth all out of mind, till they come to the church againe. Some put on Christ as a glone which couereth but the hand, so they put on the face of Christ, or the tong of Christ, but their hands worke and their feete walke, as they did before. So many professours of Religion put on Christ, which call but for discipline & reformation, that they might get a name of zeale and sinceritie, to couer some faulte, which they would not be suspected of. Thus euery man woulde couer himselfe with Christ, but they haue not the skill, or they haue not the will to put him on. What will you doo then? Though the Garment bee neuer so good, yet it is not good to them that doo not weare it. For what profit haue wee of the garments which we do not weare? they neither keepe vs from heate

nor colde. Therefore Paule dooth not bring you a Garment to laye by you for the mothes, but hee biddes you put it on. Heere is the cunning nowe in putting it on. If Paule had taught vs this, then you would hearken vnto him. Well, you ſhall heare what Paule ſaith to the putting of it on. Firſt (ſaith Paule) you muſt *caſte awaye the workes of darkeneſſe, and then put on the armour of light*. Firſt you muſt put off, and then put on: As the Eagles feathers will not lye with any other feathers, but conſume them, which lie with them: So the Wedding Garment will not weare with filthy garments, but ſcornes like the Arke, that Dagon ſhould ſtand by it. If any man may not weare womens apparrell for lightneſſe, may he weare the diuels apparrell, and cloath himſelfe with pride, with couetouſneſſe, with enuie, with hipocriſie, with vncleanneſſe, and when he is like the deuill fit at Gods table? No man (ſaith Chriſt) patcheth a newe peece to an old Garment, and wilt thou patch an old

11.

verſe. 12.

1. Sam. 5. 8.

Deu. 22. 5.

Mat. 2. 21.

old peece to a newe Garment: God forbad the people to weare Linsey wolsey, because it was a signe of inconstancie, but this is inconstancie it selfe, Hee dooth not put on Christ, but putteth off Christ, and putteth on Belial, which fashions himselfe to God, and the world too. As Christs coate was without seame, so they must be without staine that weare it. For when a man putteth on faire clothes, hee maketh himselfe faire too, and auoideth euery foule thing, least it should foule his clothes: So must he which putteth on Christ: for the finest garment is sooneſt stained. Therefore when thou hast put on this Garment, thou must washe thy selfe, and picke thy waye, and choose thy workes, and handle nothing that is foule for marring thy clothes, that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy Maister, and serue him with whome thou arte bounde. For if

Leui. 19.19

Ioh. 19.23

Reue. 3.15

God

Iude.9. God and the diuell could not agree vpon Moses bodye, for one to haue one part, and the other another part, but God would haue all: Much lesse will God agree that the diuel should haue parte of the soule, which would not yeelde him parte of the bodye. Thus haue you heard what you must put off: nowe heare how Christ must be put on. As the Angel taught Iohn *Reue.10.9.* to read the booke when he bad him eate it: so we must put on Christ, as if we did eate him, not as the papists do in their Masse, but as the meate is turned into the substance of the bodye, and goeth through euery part of man: So Christ and his word should go from parte to parte, from eare to hart, from heart to mouth, frō mouth to hand, till we be of one nature with them, that they be the very substance of our thoughts and speeches, and actions, as the meate is of our bodie. This is, to eate Christ and his word, or els we do not eate them, but chew them, and when our taste is satisfied, *Ephe.3.30.* spue them out againe. Thus we must

put

put on Christ, for the word signifieth so to put him on, as if thou wouldest put him in, that hee may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, so we must put on all his graces, not half: on: but all on, and claspe him to vs, and girde him about vs, and weare him euen as wee weare our skinne, which is alwaye about vs. Then there shall be no need of wiers, nor curls, nor perriwigges, the husbands shall not be forced to racke their rents, nor inhaunce their fines, nor sell their landes, to decke their wiues. But as the poore mantle of *Eliah* seemed better to *Elisha* then all the robes of *Salomon*, so the wedding garment shall seeme beter then all the flants of vanitie, and put euery fashion out of fashion, which is not modest and comely like it selfe. If you will know farther how to put on Christ, you shall see howe your text wil Catechise you in his three names, Lorde, Iesus, Christ. The Apostle seemeth to spel out the way vnto vs,

how

how we ſhould weare this Garment. First wee muſt put him on as Lorde, then wee muſt put him on as Ieſus. Laſtly wee muſt put him on Chriſt. Thou muſt put him on as Lorde, that is, thy ruler to commaund thee, and thy Tutor to gouerne thee, thy maiſter to direct thee, thou muſt bee no mans ſeruant but his, take no mans parte againſt him, but ſaye with the Apoſtle, *Whether is it meete to obey God or you?* Thou muſt put him on as Ieſus, that is, thy Sauiour, in whome thou truſteſt, thy protector on whom thou dependeſt, thy redeemer in whō thou beleeueſt. Thou muſt not look for thy ſaluation from Angell, nor Saint, nor any thing beſide him. For the name of Ieſus ſignifieth a Sauiour, and is giuen to none but him, and he is not onely called the Sauiour, but the ſaluation, in the ſong of Simeon, to ſhew that he is the onely Sauiour, for there may be many Sauiours, but there can be but one ſaluation: as there may be many tortures, & yet put one death. Therfore when he

Act. 4. 19.

Ioſua hath the like name but not from God, nor to that end.

Luk. 1. 99

Iude. 3. 9.

he is called the saluation, it implieth that there is no Sauiour beside him. Thou must put him on as Christe, that is, a King to rule, a Ptophet to teach, a Priest to praye and sacrifice, and pacifie the wrath of GOD for thee. For this name Christ dooth signifie that he was annointed a king, a Priest and a Prophet: for man, a king to rule him, a Priest to offer sacrifice for him, a Prophet to teache him, so that he putteth on Christ as Lord, which worshippeth none but him. He putteth on Christ as Iesus, which beleeueth in none but him, and hee putteth on Christ as Christ, which worshippeth none but him, beleeueth in none but him, and heareth none but him. You put on Christ first, when you are baptised: then you were sealed and consecrated to his seruice, so soone as you came into the worlde, you vowed to renounce the worlde and followe GOD: howe many haue put on Christ thus, and since haue put him off againe, which haue broken

Luke.3.33.
Acts.3.22.
Heb.8.3.
Math.1.16
Heb.1.8.
Gal.3.17.

broken the first promise that euer
Rom. 6. 3. they made, and were neuer faithfull
to God since. You put on Christ a-
gaine, when you are called and sanc-
Ephe. 4 22. fied, that is, when you cast of the old
man, which is corrupt with the lusts
of the flesh, the pride of life, and the
cares of this worlde, and put on the
new man, which is regenerate in right-
teousnes and holinesse to the image
of Christ, or likenesse of Adam in
his innocencie, for to put on the new
man, is to become a newe man, as if
thou were borne againe, and conceiu-
ed of the holy Ghost. Of this Iob
Rom. 12. 2. speaketh when he saith, *I put on Iustice*
and it couered me, You put on Christ
Iob. 29. 14. again, when you receiue this holye
1. Cor. 10. 16 Sacrament, and are partakers of his
body and bloud, that is, the merits of
his obedience and passion by faith,
which heareth him, as if shee did see
him, and seeth him, as if she did feele
him, and feeleth him, as if she did taste
him, and tasteth him, as if shee did di-
gest him, then Christ is become yours
and dwelleth in you, and feedeth you
with

with his grace to eternall life, as the bread and Wine ſuſtaineth the life preſent.

Laſtly, when you haue put on Chriſt in theſe three ſortes, which is your Garment for this worlde, after you ſhall put on Chriſt in heauen, and be clothed with his glorie, and that ſhall bee your laſt veſture, which ſhall neuer weare out. *Phil. 3. 21. 1. Cor. 15. 49.*

Thus haue you heard what is meant by putting on Chriſt, firſt to cloathe our ſelues with righteouſnes and holineſſe like Chriſt, and then becauſe our owne righteouſneſſe is too ſhort to couer our armes, and legges, and thighes of finne, but ſtill ſome bare place will peere out and ſhame vs in the ſight of God: therefore we muſt borrowe Chriſts Garments, as *Iacob* did his brothers, and couer our ſelues with his righteouſneſſe, that is, beleeue that his righteouſneſſe ſhall ſupplie our vnrighteouſneſſe, and his ſufferings ſhall ſtande for our ſufferings, becauſe hee came to fulfill the lawe, and beare the curſe, and ſatiſfie *Gen. 27. 5.*

his

his Father for vs, that all which be-
Ioh. 3. 16. leeue in him might not dye, but haue
life euerlasting.

Nowe I haue shewed you this goodly Garment, you must goe to another to helpe you to put it on, and none can put this Garment vpon you, but hee which is the Garment, the Lorde Iesus Christ. Therefore to him let vs pray.

20 MA 59

FINIS.